

SS Peter & Paul Orthodox Church

Volume 18 Issue 6

July 2018

June Council Highlights

- ✘ May's Operating Income was \$13,905.30 and Operating Expenses were \$9,774.98, resulting in a net Operating Income of \$4,130.32 for the month.
- ✘ Church youth spent a week at All Saints Camp. Pictures pg. 2.
- ✘ Installation of new church windows nearing completion.
- ✘ Blinds for hall being priced.



SS Peter & Paul Orthodox Church

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Giving the Best They Had

On July 14 we remember two saints, one who lived during the first years of the Christian Church and the other who lived just a few hundred years ago. They are the apostle Aquila from among the Seventy, and Saint Nicodemus the Hagiorite.

Aquila and his wife Priscilla, were friends and co-workers of Saint Paul. All three were born into Judaism, became Christians, and taught the faith to others.

In Romans 16:3 Paul writes that Aquila and Priscilla "risked their own necks for my life." It isn't clear what he is specifically referring to, but obviously the couple acted bravely at some time when their courage saved Paul's life.

Paul then writes that not only he, but "all the churches of the Gentiles" are thankful to the pair, who offered their home for Christians to meet in. This was another way in which Aquila and Priscilla gave the best they had so that the Church could flourish and its great leaders could continue to teach. According to tradition, Aquila gave his very life, killed by jealous pagans.

Saint Nicodemus the Hagiorite

(which means "of the Holy Mountain," referring to Mount Athos) was born in 1748. He became a monastic on that mountain when he was twenty-six. For the rest of his life, he would work at writing and editing some of the most important books and texts we have in the Church. He prepared himself well for this work, using his prodigious memory to learn by heart the Scriptures and many writings of the Fathers, and bringing his knowledge of Greek to a level of near perfection.

The work began when he was assigned, along with Saint Macarius of Corinth, to edit a manuscript of the "Philokalia," a collection of spiritual writings of Fathers from the fourth to fifteenth centuries. The two monks chose the contents of the book based on their availability. They included pieces that had never been published and were not accessible anywhere else. Some pieces had appeared in other publications, but these were worm-eaten, crumbling texts that were nearly impossible to read.

Saint Nicodemus' preface to the "Philokalia" emphasizes

that the book is meant to inspire all Christians, not just monastics. He was always eager to share good Christian teaching from any source. For example, he produced an edition of "Unseen Warfare" by Father Lorenzo Scupoli, a Roman Catholic.

During the remaining years of his life Saint Nectarios continued to work intensity. He wrote hymns, a book on Christian morality, a manual for confession and accounts of the lives of saints. He produced a new edition of the "Rudder" and translated a three-volume work on the Pauline epistles by Saint Theophylact.

Exhausted and ill, he died at the age of sixty, having given the best of his great learning and energy to the service of the Church. He left encouraging words for every Christian: "...the more a man acts in accordance with the commandments of Christ, the more he is cleansed of the passions and the more the fire of Divine grace lights in his heart, illumines and deifies him."

All Saints Camp - Prescott, AZ



What is Your Name?

Fr. Lawrence Farley

The story of the deliverance of the Gadarene demoniac reappears often in our Orthodox lectionary, so it seems that someone thought we really needed to hear its message. You know the story: Our Lord crossed the Sea of Galilee with His disciples and disembarked on the eastern shore, in the region whose main city was Gadara. There He met a demoniac, accompanied according to Saint Matthew's version of the story by a second demoniac. The man ran up to Christ and fell down before Him, asking for help. He was in dire straits indeed: his affliction drove him far from society, and he lived among the unclean tombs, screaming and cutting himself on the rocks. His neighbors had attempted what we would call an intervention: they bound him with a strait-jacket of chains and tried to take him home, but with demonic strength he broke the chains and returned to his solitary haunt and his wretched life of screaming and self-destruction. Something within him recognized Jesus as his only hope when He emerged on the sea-shore, and he ran to Him for help. When our Lord saw him, He had one question for him: "What is your name?" To know a person's name was to have power over him, and our Lord's first assault on the demonic within the man was extract the name. The man replied, "Legion," for a veritable legion of demons had entered him. A legion, according to Roman figuring, was a force of about 6,000 men. We all know how the story ends: when the demons knew that their defeat was at hand, they asked permission to enter the herd of swine feeding nearby, rather than be cast into the abyss. Our Lord gave the requested permission in order to spare the man the trauma that would come from having the demons expelled involuntarily (to imagine what this

would have meant for the man we have only to read of the trauma caused by a single demon leaving a boy in Mark 9:26), and they immediately left. When the demons suddenly entered the swine, they animals panicked and stampeded over the cliff and drowned in the sea below. But the man from whom the legion had departed was saved. He sat restored and calm at the Lord's feet, and begged to go with Him.

The question that Christ asked the man is the question we must answer as well. *What is your name? That is, what do we think is our real problem, our ultimate need, the one thing that stands between us and happiness?*

The world of course offers its own false diagnoses of the human dilemma, and suggests a number of things that we really need. Taught by the world, when the Lord asks us, "What is your name?", some would answer, "Poverty," for they believe that insufficient money is their main problem. If only they had more money, they would be happy, and all would be well. Some would answer, "Unappreciated," for they believe that if only they could be famous like the celebrities then they would be fulfilled. Fame and recognition of their gifts and abilities are all they need to be happy. Some would answer the Lord's question by saying, "Loneliness," for they feel that if only they were married, then their life would be complete and all their needs would be met. To the question of what is our basic dilemma, the world offers a variety of answers, and it suggests that money, fame, and marriage would solve everything.

The Gospel story of the Gadarene demoniac reveals our true need, which is deliverance from sin. Our real problem is not that we do not have enough money, or

that we will never be celebrities, or that we are lonely. Our real problem is that we are twisted and broken inside, and our real name is legion. We may appear outwardly respectable, and may live functional lives, hiding our brokenness from the view of others, but in reality we live in the tombs of death like the poor wretch that met Christ by the shore. A moment's honest introspection will reveal this. C. S. Lewis reported the same thing. In his book *Surprised by Joy*, he admitted to what he found the first time he looked inside himself: "For the first time I examined myself with a seriously practical purpose. And there I found what appalled me; a zoo of lusts, a bedlam of ambitions, a nursery of fears, a hareem of fondled hatreds. My name was legion." Lewis answered the Lord's question with the rigorous honesty which characterized all his subsequent work, and learned his true name and his true need. Of course we have other needs as well. We cannot live without money, and it is nice to have our worth recognized by our peers, and many find marriage to be the blessed path for them. But these needs are not our fundamental ones, for neither poverty, nor lack of recognition, nor loneliness can keep us from God and from eternal joy. Only sin can keep us from God. The Gadarene demoniac was not alone, for he had one who shared his misery, and who by the sea-shore that day shared his salvation. Let us join them as well. It is no use denying our true name and refusing to acknowledge what is our fundamental problem. Let us look within and speak our true name when Christ bids us, and like the demoniacs of the Gadarene region find our salvation in the Lord.

Reprinted from the Orthodox Church in America web site, <https://oca.org/reflections/fr.-lawrence-farley/what-is-your-name>*

The Seal of the Prophets

Fr. Lawrence Farley

The importance of John the Baptizer may be gauged by the amount of paint and ink the Church spends on him. His portrait is painted and is found on every single icon-screen in all the churches, regardless of whether or not he is that church's patron saint. And many hymns have been written to celebrate his life. Much ink is required for these hymns — he has many feasts. Fifty-seven feasts each year in fact: the feasts of his conception on September 23, his birth on June 24, his beheading on August 29, the synaxis celebrating his role as the Lord's baptizer on January 7, the feasts of his relics on February 24 and May 25, and every Tuesday of the 52 weeks of the year, which celebrate him in the weekly liturgical cycle. That is a lot of feasts, requiring a lot of hymns.

This should only be expected for someone the Lord described as the greatest born of women (Matthew 11:11). Yet, as the Lord went on to say, even the least of those in the kingdom was greater than John, for John stood outside the coming kingdom, suffering death at the hands of Herod before he could enter it himself. John was, in fact, the embodiment of the Old Testament's message, and as such he stood at the end of the long line of sacred history. "All the prophets and the Law prophesied until John" (v. 13), who was the final prophet, the seal of the prophets, for after him there could be no more Old Testament prophecy. He was the prophetic hinge, connecting the Old Covenant with the New. In his ministry and message we find the entirety of the Old Testament distilled and offered to the Church. Of that message, I would mention three things.

Firstly, John tells us to repent and that repentance is the only way to avoid the coming judgment of God. That judgment

will be thorough — not a little pruning of a few stray sinful branches, but the felling of the whole tree. And repentance is urgently required, that that judgment is even now impending and threatening. The axe of divine judgment is being laid at the root to the tree; the first blow of the axe is imminent, and there is no time to lose.

One might perhaps imagine that being part of a religious body would be enough to save. It is not so. Many Jews imagined that as the children of Abraham and members of the Chosen People they were immune and safe from divine wrath. That

"John was not just the Baptizer, he was the Forerunner, and his life had no other purpose than to reveal Christ and prepare His way. From his place on our icon-screens, John tells us that we also have no other purpose but to serve the Lord."

wrath was for the Gentiles, not for Jews. They were the children of Abraham, and were therefore safe. John thundered against such presumption. Being a child of Abraham was no great thing: "Do not presume to say to yourselves, 'We have Abraham as our father,' for I tell you God is able from these stones to raise up children to Abraham" (Matthew 3:9). (This probably involves a play on words which vanishes in translation: from these stones [Hebrew *eben*] God is able to raise up servants/ sons [Hebrew *ebed*].) If the Jews of old were not saved by racial membership, neither are we Gentiles by ecclesiastical membership. What matters is

repentance, which alone gives meaning to our inclusion in the Body of Christ. Repentance is not something we do before we can serve God; it is what serving God consists of.

Secondly, we may ask what do we repent of? What does God want from us? The Pharisees were sure that repentance consisted of scrupulous attention to the minutiae of the Law, and fastidious care in keeping the Sabbath and ritual purification. A truly devout person would wash one's hands before eating just in case they had contracted ceremonial defilement in the marketplace (see Mark 7:3f). Is that what repentance consists of? Does God primarily want us to be more religious? John taught otherwise. Repentance consisted of care for the poor and of contentment with one's lot. "He who has two coats, let him share with him who has none; and he who has food, let him do likewise" (Luke 3:11). Notoriously sinful tax-collectors? Let them "collect no more than was appointed" for them, cheating no one. Soldiers? "Rob no one by violence, and be content with your wages" (v. 12-14).

Here we see the explication of the constant theme of the Old Testament prophets. All the prophets denounced social injustice and said that to know God was not to be religious, but to be kind to the poor (Jeremiah 22:16). One of them, Micah, summed it all up: "He has showed you, O man, what is good — what does Yahweh require of you but to do justice and to love kindness and to walk humbly with your God?" (Micah 6:8). The first and great commandment to love God manifests itself in its corollary, the commandment to love your neighbour as yourself. If you love God Whom you have not seen, you will surely also love your neigh-

(Continued on page 5)

Miracles of Healing and Water

On July 13 we read the account of Jesus teaching, and healing a leper, in Matthew 7:24-8: 4.

Jesus astounds the people gathered to listen to Him. They have never heard another person speak the way He does: "He taught them as one having authority, and not as their scribes."

As Jesus comes down from the mountain where He has been teaching, one man emerges from the crowd. This man, a

leper, kneels before Him and begs, "Lord, if You are willing, You can make me clean." Lepers were considered to be unclean, and the Old Testament Law even prohibited others from touching them.

But just as Jesus has distinguished Himself from the scribes by the manner of His teaching, He now shows Himself to be unhindered by the law of the Book of Leviticus. He answers the leper by saying, "I am willing; be cleansed." As He does so, He touches the man and heals him.



On this day the Church commemorates Saint Julian of Le Mans. According to Church Tradition, he is this same leper, then known as Simon, who was healed by Christ. He befriended the apostles, and Peter made him a bishop. He was sent to the territory of Gaul, which includes what we now know as Italy and France. Having been given the name Julian, his mission was to preach to the pagan Cenomani tribe there.

The capital city of the Cenomani, modern Le Mans, faced the terrible

problem of a shortage of drinking water. Children, especially, were severely affected. There was little chance anyone would listen to the newly-arrived bishop's preaching when they were suffering from such a desperate basic deprivation.

Julian prayed for a miracle, and it was granted. He plunged his walking staff into the ground, and water gushed forth. Soon there was enough to relieve the people's suffering. They joyfully began

drinking, washing, and watering their animals and plants. The city's leaders and people were ready now, with their need met, to accept Julian. They were able to hear his words about Jesus Christ.

But Julian's concern for the people of Le Mans went far beyond that first miracle that allowed him to find acceptance. He became well known for the care and love he gave to the poorest citizens, to orphans, and to the many sick he was able to comfort, and sometimes to heal. He himself knew the Lord as One who did more than great miracles. He knew Jesus Christ as the One who had been willing to touch him—a simple act of love.

A leading nobleman of Le Mans was converted to Christianity, and soon most of the citizens followed. The nobleman gave Julian part of his castle to serve as the city's first cathedral church. That enabled Julian to have a long and successful ministry, dying peacefully at an advanced age.

An imposing cathedral stands in Le Mans, France. It is named for Saint Julian, who once was an unclean outcast to everyone except the Lord who loves us all.✠

The Seal of the Prophets

(Continued from page 4)

bour whom you have seen (1 John 4:20).

Thirdly, John teaches us that Christ is everything. Technically Jesus became John's disciple when He was baptized by him. Yet when John had his vision of a harmless dove descending upon Jesus after He was praying on the riverside after His baptism, John knew that Jesus was the sinless Messiah, the One Who would baptize in the Holy Spirit, the One Whose way he was preparing. When John's disciples found out that Jesus branched out on His own and was baptizing and making His

own disciples, they were incensed and jealous on John's behalf. John was serene, recognizing in this the hand of God. Of course all men were going to Jesus and He was winning the hearts of Israel. Should not the bridegroom win the bride? John was simply the friend of the bridegroom, the Best Man, and like the Best Man he rejoiced to see the bridegroom win his bride. "He must increase, and I must decrease" (John 4:25-30).

John speaks these words to us as well. When our egos swell and we become angry at others, this is the sign that

we must decrease, and let our egos shrink back to a normal size. Jesus Christ must increase in our lives so that all our attention is on Him.

John was not just the Baptizer, he was the Forerunner, and his life had no other purpose than to reveal Christ and prepare His way. From his place on our icon-screens, John tells us that we also have no other purpose but to serve the Lord.

Reprinted from the Orthodox Church In America web site, <https://oca.org/reflections/fr.-lawrence-farley/the-seal-of-the-prophets>✠

Icon of the Mother of God “It Is Truly Meet”

The “It is Truly Meet” Icon of the Mother of God is in the high place of the altar of the cathedral church of the Karyes monastery on Mount Athos.

One Saturday night an Elder went to Karyes for the all-night Vigil. He left, instructing his disciple to remain behind and read the service in their cell. As it grew dark, the disciple heard a knock on the door. When he opened the door, he saw an unknown monk who called



himself Gabriel, and he invited him to come in. They stood before the icon of the Mother of God and read the service together with reverence and compunction.

During the Ninth Ode of the Canon, the disciple began to sing “My soul magnifies the Lord...” with the Irmos of Saint Cosmas the Hymnographer (October 14), “More honorable than the Cherubim....”

The stranger sang the next verse, “For He has regarded the low estate of His hand- maiden....” Then he chanted something the disciple had never heard before, “It is truly meet to bless Thee, O Theotokos, ever-blessed and most pure, and the Mother of our God...” Then he continued with, “More honorable than the Cherubim....”

While the hymn was being sung, the icon of the Theotokos shone with a heavenly light. The disciple was moved by the new version of the familiar hymn, and asked his guest to write the words down for him. When the stranger asked for paper and ink, the disciple said that they did not have any.

The stranger took a roof tile and wrote the words of the hymn on its surface with his finger. The disciple knew then that this was no ordinary monk, but the Archangel

Gabriel. The angel said, “Sing in this manner, and all the Orthodox as well.” Then he disappeared, and the icon of the Mother of God continued to radiate light for some time afterward.

The Eleousa Icon of the Mother of God, before which the hymn “It Is Truly Meet” was first sung, was transferred to the katholikon at Karyes. The tile, with the hymn written on it by the Archangel Gabriel, was taken to Constantinople when Saint Nicholas Chrysoberges (December 16) was Patriarch.

Numerous copies of the “It Is Truly Meet” Icon are revered in Russian churches. At the Galerna Harbor of Peterburg a church with five cupolas was built in honor of the Merciful Mother of God, and into it they put a grace-bearing copy of the “It Is Truly Meet” icon sent from Athos.

Reprinted from the Orthodox Church in America web site, <https://oca.org/saints/lives/2012/07/13/102022-icon-of-the-mother-of-god-it-is-truly-meet>✠

Around SS Peter & Paul

JULY BIRTHDAYS & ANNIVERSARIES

- July 14 Barbara Harp
Azuriah Merriwether
- 16 John Yavornitzky
- 17 Mark Andrews
Sophia Anderson
- 20 Wesley Holmes
Matushka Mary Balmer
Fr David/Matushka Mary Balmer
- 22 Nadya Moriarty
Jarrod Zarembo
- 23 Nicholas Enoch Sr.
- 25 Sbdn. Rodion Pfeiffer
- 27 Phil O'Brien
- 28 Joanna Andrews
- 29 David Homyak
Victoria Andrews
- 31 Sammy Valencia

Многая лета! Many Years!

CONGRATULATIONS!

July 1st marks
Bishop Daniel's
twelfth anniversary at
SS Peter and Paul!

Many years!

Многая лета!

PRAYER LIST

*“I was sick and you visited me.”
Matt 25:36*

We offer prayers to all of our parishioners who are ill or unable to attend services:

- Dennis Tarasevich
- Bill Osolinsky
- Harold Homyak
- Ann Garza
- Marilyn Bezkorovainy
- Rose Kurowski
- Tillie (Tatiana) Kulek
- Anna Michkofsky
- Nicholina Joy Mazur
- Frank Kulik
- Vickie Kulik

If you know of anyone else in need of our prayers, please contact Bishop Daniel.

Bits and Pieces

THANK YOU! On June 2, a dedicated group of parishioners answered the call to assist in a deep cleaning of the hall kitchen. The group was organized by David Bieber of the Volunteer Committee. We scheduled the cleaning to start at 8 am. At 7 am. I was grateful to see Bill and Julio show up to assist me in moving items out of the kitchen and to start cleaning the ceiling, the ceiling vents and fans, the lights, and to change out light bulbs. At 8 am, when the core group arrived, volunteers were able to move easily throughout the kitchen. Work parties cleaned the pantry, the cabinets and drawers, the stove and ovens, the sinks and drains, trash and recycling bins, the wood, glass and metal on all the kitchen doors, the floors and numerous other task. All items on the **to-do** list were accomplished "under budget and under time". Lunch, provided by Barbara, was set for 11 am. By 10:45 everyone was eating and taking a break. We finished up by returning all items, putting new labels on cabinets and drawers and hanging new signs.

I'd like to also say "Thank you" to: Dan, Linda, Rita, Gina, Steve, Nick E., Anne, Irina, Elizabeth, Luka, Heather, Greg & Nicola, Paul, Nick, Kaylee, Tania, Pam and Sue. These parishioners sacrificed time and effort for the goal of keeping our hall kitchen clean and efficient.

Nick Bock

TYAL MEMBERS gathered in the Cultural Center library for TYAL Movie Night on Friday, June 15, 2018. Members brought along a collection of snack foods and refreshments to enjoy during the screening, which featured a gripping two-hour documentary film titled Becoming Truly Human. The film follows the story of a man who fell away from Christianity as he grew up and later came to discover the Orthodox Church and bring his wife and children into the faith. The film also includes interviews with a series of young adults who explain how their spiritual challenges pulled them away from various churches and calls attention to the rise of irreligion in contemporary society.

BLESSING OF VEHICLES It is our parish custom to bless vehicles on the Sunday nearest to the Feast of the Holy Prophet Elijah. This year, that commemoration falls on Sunday, July 22. Cars and other vehicles will be blessed that day, following the celebration of the Divine Liturgy.



A COMMUNITY OUTREACH SOCCER PARTY was held on Saturday, June 23rd. Steve Doerksen (a catechumen at our Parish) organized and hosted a soccer party for our neighbors in the apartments down the street. Mexico played (and beat) South Korea in a World Cup match. Coffee, juice and baked goods were served. There was lots of cheering for the Mexican team, both among our guests and parishioners.

A COMMUNITY BACK-TO-SCHOOL EVENT will be held on Saturday, July 21 at 10am. Steve Doerksen will host another outreach event for our neighborhood families. David Bieber will be accepting donations from parishioners so that we can purchase school necessities like backpacks, notebooks, pencils, etc. for the local children. Please be as charitable as possible.

SUMMER READING starts and ends at the church bookstore and parish library!

Don't fill your free days with senseless drivel! Redeem the time! Nourish and refresh your soul! There is something for everyone! Advice for everyday living, stories from centuries ago to present day, history, adventure . . . you name it, we've got it. And if we don't have it, Katrina Delsante can get it for you.

WE WELCOME all visitors to SS Peter & Paul. We hope your visit was enriching and enlightening. Please join us in the Cultural Center, behind the church, for our Fellowship Hour. It's a chance to meet some of our members, other visitors, and enjoy some coffee and fellowship. We invite you to visit our website at www.sspeterpaulaz.org.



SUMMER STEWARDSHIP Throughout the summer months, many of our parishioners will be taking vacations, seeking cooler climes, or visiting family and friends throughout the country and world. It is also during the summer, when church attendance decreases because of vacations, that our parish expenses rise, due to the greater use and higher cost of electricity in the heat of the summer. However, the life and work of your parish community continues even when you are traveling and away and enjoying your vacation. You are asked to kindly remember this and to maintain—and even increase—your stewardship during the summer months. May the Lord bless your travels and bring you safely home.



MID-YEAR STATEMENT OF CONTRIBUTIONS through June 30, 2018 will be available on the table at the back of the church later this month.

CHURCH HUMOR

Terri asked her Sunday School class to draw pictures of their favorite Bible stories. She was puzzled by Kyle's picture, which showed four people on an airplane, so she asked him which story it was meant to represent.

The Flight to Egypt, was his reply.

Pointing at each figure, Ms. Terri said, "That must be Mary, Joseph, and Baby Jesus, But who is the fourth person?"

Oh, that's Pontius-the pilot.



Six-year old Angie and her four-year old brother Joel were sitting together in church. Joel giggled, sang, and talked out loud. Finally, his big sister had had enough. "You're not supposed to talk out loud in church."

"Why? Who's going to stop me?" Joel asked.

Angie pointed to the back of the church and said, "See those two men standing by the door?"

They're hushers."

July 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 8:30am Hours 9:00am Divine Liturgy SS Peter & Paul Feast Day Pot Luck Luncheon		3 Milk-Giver Icon at Mt. Athos	4 Galatian Icon	5 Ven. Athanasius of Mt. Athos Relics Ven. Sergius of Radonezh	6	7 Blachernæ Icon 5:00pm Vespers
We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.						
8 Sitka Icon and other Kazan Icons 8:30am Hours 9:00am Divine Liturgy	9	10 Konevskaya Icon Ven. Anthony of the Kiev Caves 6:00pm Council Mtg	11 	12 "Three Hands" Icon	13 "Axion Estin" Icon	14 5:00pm Vespers
St. Elijah—Blessing of Cars Vehicles will be blessed immediately following Divine Liturgy on Sunday, July 22, 2018						
15 Great Prince Vladimir, Equal to the Apostles, Enlightener of Lands of Rus Fathers of the 1st Six Ecumenical Councils 8:30am Hours 9:00am Divine Liturgy	16	17	18 Tolga Icon	19 Relics Ven. Seraphim of Sarov	20 Holy Prophet Elijah	21 Amatia Icon 10:00 am Communi- ty Back-To-School Event 5:00pm Vespers
FOCA National Convention • St. Louis, MO						
22 8:30am Hours 9:00am Divine Liturgy Blessing of Cars	23 Pochaev & Joy of All Who Sorrow Icons	24 Martyrs Boris & Gleb, Passionbearers	25	26 Repose of St. Jacob, Enlightener of the People of Alaska	27 Greatmartyr & Healer Panteleimon	28 5:00pm Vespers
2018 All American Council • St. Louis, MO						
29 8:30am Hours 9:00am Divine Liturgy	30	31 Forefeast Procession of the Lifegiving Cross	1 Procession of the Lifegiving Cross Beginning of Dormition Fast	2	3	4 5:00pm Vespers